THE

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
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A Vision of India.

THE MEN OF INDIA—III.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Unknowing falsehood they aye speak the truth;
They speak their inmost thoughts, unknowing guile;
Unpractised in deceitful tortuous wile
Their spoken word is good as bond in sooth
For God-giv'n life they have a tender ruth.
They spurn no living work of God as vile.
They never live in envy's barren isle.
They have drawn hatred's fatal poison tooth.
To all they show a perfect courtesy;
An endless toleration is their pride;
A simple love of good is their life's goal.
They have a perfect outer, inner purity;
Their soul is God's self-chosen blooming bride;
They have true visions of the cosmic whole.

The fifth year of the "Hindu Message" commenced with the last issue. We request our subscribers to remit their subscriptions for the fifth year at an early date. As it would cost two annas extra now to send the Journal by V. P. P., we shall adopt this course in the last week of November, only in the case of those whose subscriptions have not been received by Money Order in the meanwhile.

It is under contemplation to effect several improvements in the course of this year, especially to issue separate supplements such as Literary, Educational and Medical instead of the present pratice of having separate sections for these. The details of these improvements will be announced in subsequent issues as they are arranged. In future under the heading "Great Thoughts" we intend to give golden passages from our ancient Sanskrit Texts with corresponding English translation. Our subscribers and readers would greatly help the cause we stand for if they would take a little trouble and secure for us two new subscribers each for the current year. We full rely on them to render us this much help.

Manager,
'HINDU MESSAGE.'

Great Thoughts.

Prosperity is acquired by exertion, and there is no fruit for him who doth not exert himself; the fawns go not into the mouth of a sleeping lion.

A wise man adapts himself to circumstances, as water shapes itself to the vessel that contains it.

There is no pleasure of life sprouting like a tree from one root, but there is some pain joined to it; and again nature brings good out of evil.

The sun opens the lotuses, the moon illumines the beds of water-lilies, the cloud pours forth its water unasked; even so the liberal of their own accord are occupied in benefiting others.

Events of the Week.

In appointing a committee of non-official gentlemen to report on the recognition and encouragement of the indigenous systems of medicine Government in the first instance appointed Khan Bahadur Muhammed Usman Sahib Bahadur, B.A., M.L.C., as Chairman, and Captain G. Srinivasamurthi, B.A., B.L., M.B.C.M., as Secretary, and requested them to draw up a scheme of enquiry and to submit an approximate estimate of the cost.

The Chairman and Secretary, as desired, reported on their proposed lines of enquiry. This involved.

In the first place, preparation of following lists:—

1. List of Ayurvedic and Unani institutions in Madras Presidency for treatment of in-patients and out-patients both for general and for special diseases and Teaching institutions.
2. List of practitioners following, or proficient in, the indigenous systems, with their qualifications, a special note being made of those who are proficient in the western system as well.

Secondly, preparation of a questionaire.

Thirdly invitation to heads of Institutions and to select practitioners to submit written evidence and to appear before the committee.

It is recommended that the committee should hold its sessions only in Madras, but that a small sub-committee of three members should be entrusted with the task of inspecting institutions.

The estimate of the approximate cost apart from the pay of the Secretary which is not yet fixed, is Rs. 30,000, of which the greater part is for travelling expenses.

* * *

The following telegram has been received from the Director, Central Bureau of Information, Delhi:—

In House of Commons in reply to questions on October 24th regarding negotiations at Angora by French Representative Harmsworth said His Majesty's Government have learnt that the negotiations which have been carried on for some time past at Angora by a French Representative on various matters arising out of evacuation of Cilicia by French troops have been brought to a satisfactory conclusion. They have however received assurance of French Government that negotiations were limited to those questions and did not include larger issue alluded to in concluding paragraph of Question 53. In reply to supplementary question asking whether it was possible to have the agreement between French Government and the Kemalists he said obviously I cannot answer that question. This is an agreement between French Government and Nationalists.

* * *

Towards the end of 1919 a deputation from British Guiana came to India to lay before the Government of India a scheme for the colonisation of British Guiana by means of assisted emigration from India. This scheme was examined by a Committee appointed by the Legislative Council under the Chairmanship of the Hon'ble Sir Surendra Nath Banerjee. The Committee were of opinion that no scheme of emigration of Indians should be approved unless it was certain that the position of the immigrants in their new homes would in all respects be equal to that of any other class of His Majesty's subjects resident in the Colony. In order to satisfy this condition, the deputation from British Guiana laid before the Committee a draft Ordinance assuring to Indians equal rights with other classes of British subjects in British Guiana. On receipt of this the Committee passed the following resolution:—

"The Committee having heard Dr. Munan and Mr. Luckhoo is inclined to take a favourable view of the scheme of colonization presented by them in view of guarantees and safeguards which they are prepared to provide by legislation and otherwise, but before recommending definite acceptance of it would advise the appointment of a deputation of three competent persons to proceed to British Guiana, investigate the conditions on the spot and report to the Government of India."

The draft Ordinance prepared by the deputation was forwarded by the Government of India to the Secretary of State with the request that they might be informed whether the Government of British Guiana was prepared to undertake legislation on the lines suggested in it. It was added that if the promised guarantees were given, the Government of India would send a small deputation to British Guiana to investigate local conditions, to test on the spot the suitability of the colonization scheme, and to report whether any further guarantees were necessary before emigration was reopened. The Secretary of State reports that the Colonial Government is willing to undertake legislation assuring to Indian emigrants to the colony equal political rights with other classes of British subjects in British Guiana, and the necessary steps are being taken.

The Government of India have accordingly decided to despatch the promised deputation which will be composed of the following members:—

Mr. G. F. Heatings, C.I.E., I.C.S., Director of Agriculture, Bombay, at present on leave in England.

M. R. Ry. Diwan Bahadur Pattu Kesava Pillai, Deputy President, Madras Legislative Council.

Mr. V. N. Tewary, M.A., Servants of India Society, Allahabad.

It is expected that the deputation will reach British Guiana early next year.

The terms of reference to the deputation are to investigate local conditions in British Guiana, to examine on the spot the suitability of the colonization scheme prepared by the representatives of British Guiana and to report whether any further guarantees in respect of the status of the Indian immigrants are necessary before Emigration is reopened.

* * *

The programme of the ceremonies connected with the visit of His Royal Highness the Prince of Wales to Madras in January next is published for general information. More detailed notifications concerning certain of the items will be published later.

Friday—January 13th

- 8-30 A.M. Arrival at Port and reception of Addresses.
- 11- 0 ,, Reception of Zamindars at Government House. Presentation of short formal address of welcome by the Madras Landholders' Association.
- 1-30 P.M. Luncheon Party at Government House.
- 5- 0 ,, Finals Polo Tournament and Garden Party at Guindy.
- 9-30 ,, Reception at Government House.

Saturday—January 14th, (Late morning).

- 11-0 A.M. Interviews with Ruling Chiefs at Government House.
- 12-0 noon Visit to Legislative Council.
- 12-30 P.M. Welcome from Students at Senate House.
- 1-30 ,, Luncheon Party at Government House and go on to Races at Guindy—State drive up course.
- 6-45 ,, Visit to Cosmopolitan Club.
- 8-30 ,, Dinner Party at Government House.

Sunday—January 15th

- 11- 0 A.M. Special Service in Cathedral (drive with escort of Bodyguard.)
- 1-30 P.M. Luncheon at Government House.
- 8-30 ,, Dinner with Admiral.

Monday—January 16th

- 8- 0 A.M. Review of school children, boy scouts sand girl guides.
- 11-30 ,, Inspection of the Leinster Regiment.
- 12- 0 Noon Police Parade.
- 12-30 P.M. Review of Ex-Service men.
- 1-15 ,, Luncheon with the Leinster Regiment.
- 4-30 ,, Polo and Garden Party at Guindy
- 8-30 ,, Dinner at Government House and dance at Adyar Club.

Tuesday—January 17th Free.

- 1-30 P.M. Lunch at Government House.
- 3- 0 ,, Races.
- 8-15 ,, Dinner (Madras Club.)
- 11- 0 ,, Departure for Bangalore.

The Hindu Message

Mr. "Pussy-Foot" in our midst.

Inveighing without investigation.

Inveighing without investigation is the vice of all ages. It is particularly so in these days of hurried thinking and hasty acting. Everybody wishes to see the drink monster expelled. Writers and speakers vie with one another in inveighing against it, in advertising its evils, and in agitating for its becoming *non est*. But how many do we find who stop to investigate the cause of its unwholesome use. That liquor has its uses is admitted even by Mr. Pussy-Foot, the latest *avatar* of the anti-drink cult. It is its misuse or abuse that everybody is against, not Mr. Pussy-Foot merely. But how to prevent its abuse? Mr. Pussy-Foot is not a great believer in working on the would-be-drinker. He does not support picketting. Nor does he pause to consider what it is that make people resort to drink, whether it is "cussedness" merely—which means an unscientific nothing or whether it is due to economic and other objective causes. If the former, prohibit the drink and punish all that drink or deal with drink. If it is due to economic causes—in India, we know it is mostly due to want of enough money to purchase sufficient nourishment, sufficient to enable the stress and the strain of physical labour being endured,—those causes should be grappled with. Very often it is to drown one's grief—which, in the last resort, can be traced to economic distress to which even the apparently well-to-do is oft liable—that one takes to drink.

If therefore without facing the trouble to investigate the causes and possessing the patience to wait for the results of well-directed effort, people should cry for temperance, love, universal brotherhood, peace and all these fine things which nobody wishes to be without, they may gain contemporary applause, they may even get Governments to coerce with the arm of the law. But theirs will not be a permanent work. Future generations will have to deal with the same trouble or deal with it in a different, perhaps a worse form. Of this let all the Temperance Good Templars and other leagues take note. "Stabilify economic conditions,"—to use the latest expression of H. R. H. the Prince of Wales—all troubles could be easily solved. Leave economic conditions as they are—nation warring against nation, class against class, sex against sex—all your proud recipes will be so many additions to the social pharmacopœia, guaranteed not to cure. Not that Government should encourage drink and drain the people's purse in the bargain. Not that moral maxim through temperance movements should not go on. What is meant is that these alone will not adequately solve the problem. Organise a comprehensive scheme of national Swadesism in all domains, agriculture, industry, commerce and religion. Raise the level, by that means, of the food-income of every one in the country. The hobgoblins of drink, disease, and depravity will all take to their heels, like the mist before the morning sun. Schools and Colleges of the present-day pattern, Hospitals, Jails, Courts and asylums, all appurtenances of modernity, will all become obsolete in the land. India may, to that extent, be labelled as unmodern. But, if to be modern is to be merged in evil and in quack nostrums for its cure, let us all hail for our old land unmodernness in all its intensity.

The London Correspondent of "The Manchester Guardian" writes:—

A friend of the Prince of Wales puts to me the position of the Prince towards his visit to India in this way:—

"The Prince feels the same sort of reluctance to his visit to India as any one would feel about a visit to a country house when half the guests have announced their intention to cut you and many of the servants have declined to wait on you. Moreover, the Prince admittedly has thoroughly enjoyed his popularity and his public receptions. He does not welcome the thought of that popularity being tarnished, and, being of a very sensitive character, he is really suffering from the prospect of an unfriendly attitude on the part of people with whom he is yet unfamiliar. Weighed against this is his anxiety not to thwart the wishes of the Prime Minister, for whom he has a strong personal liking."

The opposition, I may add, of many persons near the throne and of a very large number of serious students of Imperial affairs continues to gather against the projected tour of the Prince in India. Obviously the situation has become more intractable as the rumours of obstacles and unpleasantness in India increase, for these only made it the more difficult, of course, for the tour to be abandoned.

It is expected that a competitive examination will be held in India early in 1922 for the recruitment of the Indian Civil Service. The regulations are under consideration, but subject to further alteration in matters of detail, the subjects and syllabus of the examination have been settled.

Copies of these may be obtained on application to the Chief Secretary to the Government of the province within which the applicant resides.

Purity.

B. V. Kamesvara Aiyar, M. A, M. R, A. S.

Man is three in one, according to the Hindu *Sastras*. There is, first, the gross physical body; there is, next, behind and interpenetrating it, a subtle body; there is behind this, shining through and illumining it, the Spirit, the Light that lighteneth all.

Whether the Spirit is One and only One pervading all matter dead and living or whether there are countless individual spirits, living, moving and having their being in the One universal spirit, these and similar questions relating to the ultimate transcendental essence have been answered differently by different schools of Indian thinkers, all purporting to base their conclusions on the Revealed Scriptures. But all schools are agreed that man is not merely the physical body that is patent to all, but there is a subtle body illumined by a spiritual essence. The physical body is disintegrated at death; but the subtle one persists from birth to birth, till it is finally dissolved in *mukti* and the connection is severed between it and the spirit individualised by it. In no other religion or philosophy is the doctrine of a subtle body so clearly recognised or distinctly set forth; the importance of this doctrine is scarcely grasped by the modern educated Hindu who has hardly had the time or the opportunity to study the question with the help of those that know.

The subtle body is made of a substance known as *avidya* or *svadha* in the Rigveda which is spoken of as its causal body. It is dull and opaque at the outset of its career, *tamasic* in character. Little by little, as it ascends from the lower to the higher forms of life, its opaqueness is rubbed off by friction with other forms of living and dead matter. When the physical body which it enlivens has served its purpose, it is discarded for a higher one; so birth after birth. It is the physical body alone that is shuffled off from time to time and is replaced by another more suited to the requirements of the ever progressing and improving subtle body. So far as this earth of ours is concerned this subtle body reaches its highest development in man. Man alone is capable of differentiating the three constituents from one another and of appreciating their respective values. Not all men alike. A great many have not evolved in their previous births sufficiently to distinguish between the inner and the outer vehicles. They consequently identify themselves with the physical body that is obvious to all. They slave and toil for the needs and enjoyments of the physical body alone, though all the while the subtle body is unconsciously striving for its betterment. Others in the light of the accumulated experience of their past births and deeds, are advanced so far as to know that it is the subtle body that endures from birth to birth and secures, at every stage of its development, a fresh physical instrument more adapted to its expression. Others again, perhaps one in a hundred millions, are able to realise that they are neither the physical nor the subtle vesture but the spirit behind these two, where the sun shineth not, nor the moon and the stars, nor these lights nor the fire; where He shines, everything shines after Him; by this Light is all this lighted. (Mundaka Up II.—2—10; S'v. up. VI-14)

It is by conscious, well-directed and persistent effort that man can arrive at this stage of perfection; and towards this, all intelligent men should strive; and the first step in this striving should be to keep the physical and the subtle body pure and uncontaminated. The physical body is easily polluted; contact with things unclean, with persons and animals of uncleanly habits, even breathing the atmosphere contaminated by their breath are, in the opinion of the Indian Sages, sufficient to stain the physical body with impurity; and the easiest remedy for removing such impurity is a bath in pure, wholesome water—an instantaneous bath—significantly called a *Sachela—Snana*, with the clothes on. Some impurities affect by contact; others, more virulent are infections. Some men are so foul by nature, habit or occupation that their impurity affects a pure body even from a distance of four 'yokes.' Persons who live amidst dead carcases, even to the extent of feeding upon them, who deal in and frequently imbibe noxious, spirituous liquors, women in their periods are held to taint the very atmosphere they breathe in to a few yards length and those who place themselves within the reach of such contaminated atmosphere have to take an immediate bath to rid themselves of the effect. This is the reason of the injunctions to keep at a distance from such persons. The question of superiority or inferiority does not enter into the matter at all. Every man is physically unclean till he washes off all stains which exude and accumulate from the several apertures of the body and till he has put on pure clothes fresh-washed and dried; and the touch of one who has not performed the necessary ablution is held to impart a stain and involve a consequent fresh bath, be it the touch of a wife or a son. The *achamana*, or sipping a few drops of water with the sacred names of God on the lips, is held to purify the mouth and the alimentary canal.

So far as regards physical purity. The subtle

body is affected not by these outward, physical impurities but by birth and death, the two most momentous events on earth. The birth of a son or a daughter, the perpetuation of one's lineage with the blood of one's blood, leaves an impress on one's subtle body which it takes a few days to shake off. Similarly the death of one's nearest relatives, of parents or children, of one's spiritual preceptor, of even *Sapindas* makes an even stronger impress on the subtle body and continues through the period of mourning; and a finely attuned subtle body is believed to naturally shrink from contact with the people affected.

Both these varieties of defilement are material, external. But so long as they are not removed, one is not entitled to approach sacred shrines or *tirthas* or to offer *ceremonial* worship. As the Kurma Purana puts it, the Sages have held that there are two sorts of purification, external and internal. External purification is effected by baths and ceremonial washings. Internal purification is keeping the mind pure by truth and other virtues.' Both are necessary. It is not sufficient that a man is internally pure and externally filthy. When both are not attainable, internal purity is the better; but no one will attain to Yoga until he has both.

Social and Religious.

Untouchability.

By R. KRISHNASWAMI AIYAR. M.A., B.L.

Before considering the texts which directly bear on the question of untouchability, I think it necessary to give here some idea of the social structure of Hindu Society, especially in view of the fact that even staunch Hindus like Dr. N. Subrahmania Aiyar M.A. of Trivandram seem to doubt the existence of any provision recognising castes lower than the Sudra.

It is true that the basic principle of Hindu Society is the division into the four castes, Brahmana, Kshatriya, Vaisya and Sudra. But in the pre-Kali age, marriage with women of the lower castes was tolerated. Tolerated or not, lust will very often have its own way. Taking these facts therefore into consideration, the Smriti writers recognised the logical possibility of hybrid castes coming into existence and made due provision for them in Hindu society so that their rights and their duties may not clash with those of the main castes. The offspring of the tolerated marriages were called Anulomas; the offspring of the prohibited unions were called Pratilomas. The offspring of the sanctioned marriages *i.e.*, with women of the same caste naturally belonged to that same caste and were therefore called Sajâtiyas.

The *Sajâtiyas* were therefore four

1. Brahmana	born of a	Brahmani	by a	Brahmana	
2. Kshatriya	,,	Kshatriyâ	,,	Kshatriya	
3. Vaishya	,,	Vaishyâ	,,	Vaishya	
4. Sudra	,,	Sudrâ	,,	Sudra	

The Anulômajas were six :—

1. Murdhavasikta	born of a	Brahmana father	and a Kshatriyâ	Mother.
2. Ambashta	,,	,,	,, Vaishyâ	,,
3. Nishàda	,,	,,	,, Sudrâ	,,
4. Mahishya	,,	Kshatriya	,, Vaishyâ	,,
5. Ugra	,,	,,	,, Sudrâ	,,
6. Karana	,,	Vaishya	,, Sudrâ	,,

The Pratilomajas were also six

1. Sûta	born of a	Kshatriya father	and a	Brahmanî	mother
2 Vaideha	,,	Vaishya	,,	,,	,,
3. Mâgadha	,,	,,	,,	Kshatriyâ	,,
4. Âyogava	,,	Sudra	,,	Vaishyâ	,,
5. Kshatta	,,	,,	,,	Kshatriyâ	,,
6. Chandâla	,,	,,	,,	Brahmanî	,,

The general rule relating to the above three classes is given by Devala thus :

तेषां सवर्णजाः श्रेष्ठाः तेभ्योऽन्वगनुलोमजाः ।

अन्तराला वहिर्वर्णाः पतिताः प्रतिलोमजाः ॥

and by Yajnavalkya

असत्सन्तस्तु विज्ञेयाः प्रतिलोमानुलोमजाः ॥

"Of them, those born of parents of the same caste are the highest; inferior to them are the Anulomajas among the mixed castes; the Pratilomajas are outcastes and Patitas."

"The Pratilomajas and the Anulomajas are to be known as the bad and the good respectively."

It will be seen that the Pratilomajas being the offspring of prohibited unions are necessarily outside the pale of Varna Dharma; of the Anulomajas (1), (2) and (4) are born of Dwija parents lawfully married and rank with the castes of their respective mothers and are therefore themselves Dwijas; the remaining three Anulomajas being born of a Sudra mother cannot claim to be Dwijas though their fathers were so. Again of the Pratilomajas, (1), (2) and (3) are born of Dwija parents and though they could not claim on that account any caste status as the connection was a Pratiloma one, they could certainly claim a higher status than the remaining three Pratilomajas who are born of a Sudra father.

Gautama therefore says :

प्रतिलोमात्तु धर्महीनः । शूद्रायां च । असमानायां च शूद्रात्

पतितवृत्तिः । अन्त्यः पापिष्ठः ॥ अ. ४, सू. २५–२८ ॥

"Being born of a Pratiloma, he is without Dharma; so is one begotten on a Sudra woman; he is a Patita if born of a Sudra and a woman of unequal caste; the last (chandala) is the most sinful." Here the word Dharma is interpreted by the commentators as referring only to special Dharma like Upanayana for ordinary rules of morality like truth, honesty etc. are binding on all men. We may leave that question aside as not relevant to the subject of untouchability that we have now to consider, for untouchability is attached only to the Patitas among the Pratilomas. They are the last three castes, called Âyogava, Kshatta and Chandala, being the offspring of a Sudra by the women of the three higher castes, the Vaishya, the Kshatriya and the Brahmana, respectively. Among them the chandala is the most reprehensible. Being born of a Sudra, the last (अन्त्य) of the four Varnas, they were called collectively अन्त्यजाः (Antyajas). The name was also extended to include the other hybrid castes which arose by an intermingling of these Antyajas with other castes.

As the chandala is held to be the lowest of the Pratilomajas, he and his offspring whether Anulomaja or Pratilomaja stand in a different category altogether from the other Antyajas. Therefore though the rules relating to Antyajas apply to the chandala and his offspring, there are special rules relating to the latter which do not apply to the other Antyajas.

It may be generally said that all Patitas who are outcastes either by their birth or by their conduct are really "untouchables." The Shastras prescribe the same rules for both.

ब्रह्महा मद्यपः स्तेनो गुरुतल्पग एव च ।

अस्पृश्याः पतिता ह्येते तैश्चावचरितः समः ॥

चाक्रिको पुल्कसो जम्भः खरजीवी प्रदीपकः ।

एते च शूद्रप्रभवा अस्पृश्याः परिकीर्तिताः ॥ कण्वः ॥

पक्षेण कर्मणो हान्या प्रयात्यस्पृश्यतां नरः ॥

"The murderer of a Brahmana, a drunkard, a thief and one who pollutes the bed of his preceptor—these are all Patitas and are untouchable; so is one closely associating with them."

"A châkrika, a Pulkasa, a Jambha, a Kharajeevi, and a Pradepaka, and others born of Sudras are declared to be untouchable."

"A man becomes an untouchable by the omission of duties also."

Manu's text on untouchability is to be found in chapter V. sloka 85:—

दिवाकीर्तिमुदक्यां च पतितं सूतिकां तथा ।

शवं तत्स्पृष्टिनं चैव स्पृष्ट्वा स्नानेन शुध्यति ॥

"One who touches a chandâla, a woman in her menses, a patita, a woman recently confined, a corpse or one who has touched any of these becomes pure by a bath."

Though Manu prescribes a bath to one who has touched a person who has touched any of the above, he does not mention what has to be done by a person who touches such a one. Gautama is more explicit:—

पतितचण्डालसूतिकोदक्याशवस्पृष्टितत्स्पृष्टयुपस्पर्शने सचैलमुदको-पस्पर्शनाच्छुध्येत् ॥ अ. १४. सू २९ ॥

"He who touches a patita, a chandala, a woman recently confined, a woman in her menses, a corpse, a person who has touched any of these or a person who has touched such a person becomes pure by bathing in water with the clothes he is wearing."

To the fourth person no bath is necessary for Devala says

उपस्पृश्याशुचिस्पृष्टं तृतीयं वापि मानवः ।

हस्तौ पादौ च तोयेन प्रक्षाल्याचम्य शुध्यति ॥

"A man who touches a third man touched by an impure person becomes pure if he washes his hands and feet with water and performs Achamana."

In commenting on the word अशुचि "impure" in Yajnavalkya, Prayaschittadhyaya, Sloka 30,

उदक्याशुचिभिः स्नायात्संस्पृष्टस्तैरुपस्पृशेत् ।

"A person touched by a woman in her menses and the impure shall bathe; A person touched by such a person shall also bathe,"

Vijnaneswara, the author of Mitakshara, says "अशुचयः शवचाण्डालपतितसूतिकाद्याः शावाशौचिनश्च" "The impure, that is, a corpse, a chandala, a patita, a woman recently confined and others, also persons under death-pollution" and quotes the following texts among others

चण्डालं पतितं चैव दूरतः परिवर्जयेत् ।

गोबालव्यजनादर्वाक्सवासा जलमाविशेत् ॥ व्याघ्रपादः ॥

"One must keep aloof from a chandala and a patita. If the distance is less than what can be covered by the swing of a cow's tail. he must bathe with the clothes on him– Vyaghrapada.

(एतदांतसंकटस्थलविषयम् । अन्यत्र तु बृहस्पतिनोक्तम्)

युगं च द्वियुगं चैव त्रियुगं च चतुर्युगम् ।

चाण्डालसूतिकोदक्यापातितानामधः क्रमात् ।

[This is when the space is narrow. For Brihaspati lays down for other occasions—]

A yoke, two yokes, three yokes and four yokes shall be the distances in the inverse order for a chandala, a woman recently confined, a woman in her menses and a patita."

श्वपाकं पतितं व्यङ्गमुन्मत्तं शवहारकम् ।

सूतिकां साविकां नारीं रजसा च परिप्लुताम् ॥

श्वकुक्कुटवराहांश्च ग्राम्यान्संस्पृश्य मानवः ।

सचेलः सशिराः स्नात्वा तदानीमेव शुध्यति ॥ देवलः ॥

"If a man touches a chandala, a patita, a deformed person, a lunatic, a bearer of corpses, a woman recently confined, a midwife, a woman in her menses or the rural dog, cock or pig, he must bathe his head and with the clothes on him and he becomes pure only then"—Devala.

यस्तु छायां श्वपाकस्य ब्राह्मणोऽधिरोहति ।

तत्र स्नानं प्रकुर्वीत घृतं प्राश्य विशुध्यति ॥ अङ्गिराः ॥

"The Brahmana who comes in contact with the shadow of a chandala must then bathe; he becomes pure after taking a little ghee." (Angiras)

चण्डालपतितच्छायां स्पृष्ट्वा स्नानं समाचरेत् ॥ संवर्तः ॥

"If one touches the shadow of a chandala and a patita, he must bathe" (Samvarta)

Similar texts may be cited in abundance.

अस्नात्वैव यदा भुङ्क्ते पिण्डं दत्वा पितुर्व्रती ।

स्पृष्ट्वा शवमुदक्यां वा चण्डालं सूतिकां तथा ।

अकामतस्त्रिरात्रं स्याद्बुद्ध्या सांतपनं चरेत् ॥ प्रजापतिः ॥

"If a Brahmachari dines without bathing after offering rice oblations to his father or after touching a corpse, a woman in her menses, a chandala or a woman recently confined, he shall fast for three days if his conduct was unintentional and perform a Sântapana, if intentional" (Prajâpati)

चण्डालोदक्यासंस्पृष्टौ स्नानमेव समाचरेत् ।

अस्पृश्यस्पर्शनं कृत्वा यदा भुङ्क्ते गृहाश्रमी ।

अकामतस्त्रिरात्रं स्यात् षड्रात्रं कामतश्चरेत् ।

यतिश्चैव वनस्थश्च कुर्यातां तौ तदेव तु ॥ व्याघ्रः ॥

"In case of touching a chandala or a woman in her menses, he shall only bathe. If a Grihastha dines after touching an untouchable, he shall fast for three days if unintentional and six days if intentional. A Sanyasi and a Vanaprastha shall also do the same." (Vyaghra).

उदक्याशवचण्डालानस्नेहास्थि नरोद्भवम् ।

स्पृष्ट्वा सचैलः स्नायीत.................. ॥ विष्णुः ॥

If one touches a woman in her menses, a corpse, a chandala or a dry human bone, he must bathe with the clothes on him.

(Vishnu)

पतितं सूतिकामन्त्यं शवं स्पृष्ट्वा च कामतः ।

स्नात्वा सचैलं स्पृष्ट्वाऽग्निं घृतं प्राश्य विशुध्यति ॥

शवस्पृशं दिवाकीर्तिं चितिं यूपं रजस्वलाम् ।

स्पृष्ट्वा तु कामतो विप्रः स्नानं कृत्वा विशुध्यति ॥ बृहस्पतिः ॥

"If one touches a patita, a woman recently confined, an Antya, or a corpse intentionally, he becomes pure after a bath with the clothes on him, touching fire and taking a little ghee. If a Brahmana touches intentionally a person who has touched a corpse or he touches a chandala, a funeral pyre, a sacrificial post, or a woman in her menses, he becomes pure after a bath."

(Brihaspati)

चण्डालपुक्कसम्लेच्छभिल्लपारसिकादिकम् ।

महापातकिनश्चैव स्पृष्ट्वा स्नायात्सचैलकम् ॥ वृद्धयाज्ञवल्क्यः ॥

"If one touches a Chandala, a Pukkasa, a Mlechcha, a Bhilla, a Parasika and the like or those guilty of the major sins he shall bathe with the clothes on him" (Vriddha Yajnavalkya)

चण्डालदर्शने ज्योतिषां दर्शनम् । संभाषणे ब्राह्मणसंभाषणम् । स्पर्शने स्नानम् ॥ बोधायनः ॥

"A look at the celestial bodies is prescribed if you see a chandala; if you talk to him, a talk with a Brahmana well versed in the vedas is prescribed; a bath must be had if you touch him"

(Baudhayana)

श्वपाकं वापि चण्डालं विप्रः संभाषते यदि ।
द्विजसंभाषणं कुर्यात्सावित्रीं तु सकृज्जपेत् ॥
चण्डालैः सह सुप्तं तु त्रिरात्रमुपवासयेत् ।
चण्डालैकपथं गत्वा गायत्रीस्मरणाच्छुचिः ॥
चण्डालदर्शने सद्य आदित्यमवलोकयेत् ।
चण्डालस्पर्शने चैव सचैलं स्नानमाचरेत् ॥ पराशरः प्रा. २२–२४

"If a Brahmana talks with a shwapâka or a chandala, he must talk with a Brahmana and recite the Gayatri Mantra once; If he sleeps in the same place with a chandala, he shall be prescribed a three days fast; if he walkes in the same path with chandala, he becomes pure if he recalls to his mind the Gayatri Mantra; If he sees a chandala, he shall at once look at the sun; if he touches a chandala he shall take a bath with the clothes on him"

(Parasara, Prayaschittakanda 22—24)

चण्डालैः सह संभाष्य द्विजसंभाषणाच्छुचिः ।
सावित्रीं व्याहरेद्वापि इति धर्मो व्यवस्थितः ॥ हारीतः ॥

"If you talk with chandalas, you become pure by talking to a Brahmana or reciting the Gayatri. Such is the established Dharma" (Hârita)

चण्डालस्पर्शने संभाषायां दर्शने च दोषः । तत्र प्रायश्चित्तमवगाहनमपामुपस्पर्शने संभाषायां ब्राह्मणसंभाषा दर्शने ज्योतिषां दर्शनम् ॥

(आपस्तम्बः)

"There is fault in touching, talking with and looking at a chandala. The purification therfore is thus: a plunge bath in water in the case of touching, a talk with a Brahmana in the case of talking, and a look at the celestial bodies in the case of seeing." (Apastamba)

चण्डालदर्शने सूर्यदर्शनम् । संभाषणे ब्राह्मणाभिव्यवहारः ।
संस्पर्शने सचैलं स्नानमाचरेत् ॥ सुमन्तुः ॥

"A look at the sun for seeing a chandala; a talk with a Brahmana for talking with a chandala; for touching him, he must have a bath with the clothes on him" (Sumantu)

I think it unnecessary to refer to any texts about the impurity of food touched or looked at by the untouchables as it may be deduced even from the above. The general rule is enunciated by Gautama thus: श्वचण्डालपतितावेक्षणे दुष्टम् ॥ अ. १५. सू. २४ ॥

"If seen by a dog, a chandala or a patita, it is impure."

But in view of the modern movements to throw open all wells and tanks to all communities alike, it will be instructive to consider what the Dharma Sastras have to say in the matter. I shall just mention some of the texts relating to the chandalas and then mention the texts relating to all Antyajas including the chandalas.

चण्डालखातवापीषु पीत्वा सलिलमग्रजः ।
अज्ञानाच्चैकभक्तेन त्वहोरात्रेण शुध्यति ॥
चण्डालभाण्डसंस्पृष्टं पीत्वा कूपगतं जलम् ।
गोमूत्रयावकाहारस्त्रिरात्राच्छुद्धिमाप्नुयात् ॥
चण्डालघटसंस्थं तु यत्तोयं पिबति द्विजः ।
तत्क्षणात्क्षिपते यस्तु प्राजापत्यं समाचरेत् ॥
यदि न क्षिपते तोयं शरीरे यस्य जीर्यति ।
प्राजापत्यं न दातव्यं कृच्छ्रं सांतपनं चरेत् ॥
चरेत्सांतपनं विप्रः प्राजापत्यमनन्तरः ।
तदर्धं तु चरेद्वैश्यः पादं शूद्रस्तदाचरेत् ॥ पराशरः प्रा-अ ६-
२५—२९ ॥

"If a Brahmana drinks water from wells dug by chandalas, he becomes pure by fasting for a day and night; if unintentionally, by having a single meal. If he drinks water in a well touched by a chandala's vessels, he will become pure after three days subsisting on cow's urine and yavaka. If he drinks the water kept in a pot belonging to a chandala, he shall undergo a Prâjâpatya if he at once spits it out; if however he does not spit it out and it is assimilated in the body, the prâjâpatya ought not to be prescribed but he must undergo kricchra Sântapana. A Brahmana should undergo the Sântapana; the Prâjâpatya is for the Kshatriya; A Vaishya should undergo half of that and a Sudra a fourth."

(Parasara, Prayaschittakanda. Ch. 6. 25-29)

चण्डालोदकसंस्पृष्टः स्नानं कृत्वा विशुध्यति ॥ विष्णुः ॥

"A person touched by the water of a chandala becomes pure after bathing" (Vishnu)

चण्डालपरिगृहीतं तु योऽज्ञानादुदकं पिबेत् ।
तस्य शुद्धिं विजानीयात्प्राजापत्येन नित्यशः ॥ अङ्गिराः ॥

"If a person drinks unintentionally anywater stored by a chandala, know that he is purified by a Prajâpatya" (Angiras)

चण्डालखातवापीष्वज्ञानाद्यः पिबेज्जलम् ।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥
चण्डालभाण्डतोयं तु द्विजः पीत्वा विमोहितः ।
कृच्छत्रयं प्रकुर्वाणस्ततः पापात्प्रमुच्यते ॥
चण्डालेन तु संस्पृष्टा अपो यः पिबति द्विजः ।
कृच्छ्रपादेन शुध्येत्तु पुनः संस्कारमर्हति ॥ आपस्तम्बः ॥

"If a person unintentionally drinks water from wells sunk by chandalas, he must fast a night and then he becomes pure by taking Panchagavya. If a Brahmana mistakenly drinks water kept in a vessel belonging to a chandala, he becomes free from that sin if he performs three krichras. If however he drinks water touched by a chandala, he becomes pure after a fourth of a krichra but a second Upanayana is also necessary" (Apastamba)

चण्डालोदकभाण्डेषु यः पिबेत्तृषितो जलम् ।
तत्क्षणात्क्षिपते तच्चेत्प्राजापत्येन शुध्यति ॥
यदि न क्षिपते तोयं चिरेणैवास्य जीर्यते ।
प्राजापत्यं न कर्तव्यं कृच्छ्रं सांतपनं चरेत् ॥ शातातपः ॥ यमोऽपि॥

"If a person becoming thirsty drinks water out of the water-pots of chandalas, he is purified by a Prâjâpatya if he at once spits the water out; if he does not do so and the water is assimilated by him, the Prâjâpatya ought not to be done but he must undergo the Sântapana krichra" (Sâtatapa) (Also Yama)

चण्डालभाण्डसंस्पृष्टं पिबेत्तोयमकामतः ।
अहोरात्रोषितः स्नात्वा पञ्चगव्येन शुध्यति ॥
ततः स्नात्वा तथा कुर्यात्कामात्सांतपनं चरेत् ।
तेषां तटाके कूपे च तथैवोक्तं मनीषिभिः ॥ व्यासः ॥

"If a person unintentionally drinks water touched by the vessel of a chandala he must fast a whole day and night and then he becomes pure after a bath and taking Panchagavya. If intentional, he must then bathe and do the same and also perform a Sântapana. If a tank or a well belonging to the chandala, the same is prescribed by the wise." (Vyasa)

चण्डालकूपभाण्डस्थमज्ञानादुदकं पिबेत् ।
स तु त्र्यहेण शुध्येत शूद्रस्त्वेकेन शुध्यति ॥ देवलः ॥

"If person unknowingly drinks water from a well or vessel belonging to a chandala, he becomes pure after a

three days fast; a Sudra however becomes pure after a day." (Devala)

जलाशयेष्वथाल्पेषु स्थावरेषु महीतले ।
कूपवत्कथिता शुद्धिर्महत्सु तु न दूषणम् ॥ विष्णुः ॥

"For small immoveable reservoirs of water on the ground of the earth, the purification is similar to that for wells. For large reservoirs, however, there is no impurity" (Vishnu)

In cases of the Antyajas other than the chandala, the purificatory rules are milder.

भाण्डस्थमन्त्यजानां तु जलं दधि पयः पिबेत् ।
ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चैव प्रमादतः ॥
ब्रह्मकूर्चोपवासेन द्विजातीनां तु निष्कृतिः ।
शूद्रस्य चोपवासेन तथा दानेन शक्तितः ॥ पराशरः प्रा- ३०, ३१॥

"If however a Brahmana, Kshatriya, Vaishya or a Sudra drinks by mistake water, curd or milk in the vessels of Antyajas, the remedy for the twice-born is a Brahmakoorcha and a fast, for a Sudra a fast and a gift proportionate to his ability" (Parasara Prayas—30, 31)

अन्त्यजैः खानिताः कूपास्तडागो वाप्य एव च ।
एषु स्नात्वा च पीत्वा च प्राजापत्येन शुध्यति ॥ आपस्तम्बः ॥

"A person bathing in or drinking from wells, tanks or lakes, sunk by Antyajas becomes pure after a Prajâpatya."

I think it should be amply clear from the above extracts that the modern talk of untouchability being an innovation of the arrogant Brahmana is absolutely baseless. From the following stanzas taken from Manu, Chapter X, an idea of the position assigned to the chanala may be had.

चण्डालश्वपचानां तु बहिर्ग्रामात्प्रतिश्रयः ।
अपपात्राश्च कर्तव्या धनमेषां श्वगर्दभम् ।
वासांसि मृतचेलानि भिन्नभाण्डेषु भोजनम् ।
कार्ष्णायसमलङ्कारः परिव्रज्या च नित्यशः ॥
न तैः समयमन्विच्छेत्पुरुषो धर्ममाचरन् ।
व्यवहारो मिथस्तेषां विवाहः सदृशैः सह ॥
अन्नमेषां पराधीनं देयं स्याद्भिन्नभाजने ।
रात्रौ न विचरेयुस्ते ग्रामेषु नगरेषु च ॥
दिवा चरेयुः कार्यार्थं चिह्निता राजशासनैः ।
अबान्धवं शवं चैव निर्हरेयुरिति स्थितिः ॥
वध्यांश्च हन्युः सततं यथा शास्त्रं नृपाज्ञया ।
वध्यवासांसि गृह्णीयुः शय्याश्चाभरणानि च ॥

"The Chandala and the Swapachas shall have their residence outside the village. They shall not possess any utensils. Their wealth consists of dogs and asses. They shall clothe themselves with the clothes of the dead. They shall eat out of broken pots. Their ornaments shall be of iron. They shall always be roaming about. A person practising Dharma shall never seek an appoinment with them. Their transactions shall be among themselves. Marriage shall be only with their equals. Food may be given to them only in a broken vessel and through an intermediary. They shall not roam about during the nights or either in villages or in towns. They may walk about during the day on business but shall be specifically marked by the orders of the king. It is the rule also that they should remove the dead bodies of persons who have no relations. They shall also execute according to the shastras the criminals condemned by the order of the king. They may appropriate the clothes, beddings and ornaments belonging to those criminals."

It may be interesting to compare with the above the following stanzas in Ramayana, Balakanda, Chapter 58 which describe the appearance of King Trisanku after he was cursed by the sons of his preceptor Vasishta.

अथ रात्र्यां व्यतीतायां राजा चण्डालतां गतः ।
नीलवस्त्रधरो नीलः परुषो ध्वस्तमूर्धजः ॥
चित्यमाल्यानुलेपश्च आयसाभरणोऽभवत् ।
तं दृष्ट्वा मन्त्रिणः सर्वे त्यज्य चण्डालरूपिणम् ।
प्राद्रवन्सहिता राम पौरा येऽस्यानुगामिनः ॥

"Then when the night was over the king who had become a chandala became dark in colour, wearing black cloth, rough, with dishevelled hair, with garlands and sandal belonging to the funeral pyres and with ornaments made of iron. The ministers seeing him thus in the form of a chandala, one and all left him; and so did the townsmen who had followed him run away from him."

My main object in reproducing the above passages is not to justify the arrogance, if any, of the higher castes towards the untouchables but only to show that if the former keep the latter at a distance it is not really due to any feeling of arrogance at all but simply to preserve their own spiritual purity as ordained by the shastras. It may be argued that Manu, Parasara and the rest may well have been actuated by malice and arrogance in framing such rules but such arguments cannot weigh with a Hindu whose conception of the Smriti writers is that they transcend all human frailities and faithfully record the dictates of the Vedas. One who invokes the shastras cannot at the same time question the authority or the impartiality of the Shastrakaras.

Legal.

My Two Bills On Hindu Law.

By HON'BLE T. V. SESHAGIRI AIYAR, B.A., B.L. M. L. A.

I owe it to the kindness of the Home Member and of the Law Member that I was able to introduce two of my Hindu Law Bills in the Legislative Assembly this session. It was not my choice that the exclusion from Inheritance Bill was first in the Agenda and ran the gauntlet of an adverse vote from the Assembly. It was pure chance. The Second Bill had a smoother passage. The other Bills had to be given up for the time being owing to the congested state of public business in the Legislature. In passing, I may remark that the procedure of balloting for bills and resolutions on the same day is not conducive to legislative activity. If separate days are set apart and if different ballots are held, the situation may become easier. I have reason to think that the Law Member is in favour of this suggestion.

On the occasion of introducing the first of the two Bills, I thought I noticed in the pronouncement of the Law Member a somewhat restrained note of benediction. No doubt, he said that the attitude of Government was one of benevolent neutrality; but those that read his speech on the motion for the codification of Hindu Law and compare it with his present utterance could not help noticing a slight change. On the first occasion while deprecating the suggestion that a roving commission to examine all the departments of Hindu Law should be appointed, the Honourable Member hinted at facilities being afforded to those who were prepared to grapple with some of the pressing problems. On the second occasion a warning was conveyed against attempts at piecemeal legislation. It may be that the two positions are reconcilable. It may also be that my "fine radicalism," to use his language, detects differences where none exist. Or it may be that the particular measure that had the

good fortune or misfortune to come at the top of the agenda was not favoured by the department. Anyway we must realise that the Government may not be prepared to extend freely the right-hand of welcome to attempts like mine. Their final attitude, as was fore-shadowed, would depend on the degree of support which the outside public is prepared to give to the measure. It is therefore to that public that I address myself in this communication.

Those whose voice counts can be roughly classed under three heads: (*a*) the orthodox party: (*b*) the rationalist, and (*c*) the fence expert. I shall dispose of the last class at once. They are more unorthodox in their ways than the rationalist. They pay but scant heed to the injunctions of the Shastras as to eating, etc., yet they are more loud-voiced than the truly orthodox people in speaking of the inviolability of the ancient Smriti writers. Their opposition comes neither from conviction nor from reason. Many factors operate with them. Personal, clannish and other considerations less honourable actuate their speeches and votes. I am not afraid of them. On the floor of the Assembly and outside, I can deal with them effectively enough. The other two classes of people attract more serious thought.

The orthodox party have this in their favour. Their practice and precept coincide. Their outward actions are a real index to their inmost convictions. Such men, however much one may differ from them, command respect; their position should, therefore, be examined with care. I do not know whether Mr. Ramachandra Aiyar who presided over the Varnashrama Conference in Tanjore represents fully the views of this party. Very likely he does. I have read that speech with attention. I confess I do not quite appreciate the arguments. One argument is that the deceased from beyond the waters would certainly desire that the Dayadi should come before his son's daughter and sister. This thought-reading about the dead is beyond me. I have a crude idea that the disembodied spirits, if they exist, are actuated by the same likes and dislikes which guided them in this earth. Another argument seems to hint at the unorthodoxy of commentators like Vignaneswara who have introduced a qualified principle of consanguinity as the test of heirship: well, until some one more respected than the author of Mitakshara is recognised by the community, smaller men like me must be prepared to act on his theories. It may be that Mr. Ramachandra Aiyar thinks that the law as we find it should be allowed to drift on as best as it can and that it would be irreligious for the legislature to attempt to remove the defects. Now take Manu's stanza about exclusion from inheritance. The very first category of excluded heirs is that of outcastes; yet more than 50 years ago, the Government legislated to remove the disability therein created by enacting the Removal of Caste Disabilities Act. We have submitted to it. Should the legislature supposed to contain the representatives of the people have less power in this behalf? If so, why? Again Judges have held that portions of that stanza are obsolete. We obey these decisions. Is a popular legislature less competent to promulgate the same view? Different meanings have been assigned by different commentators to the text: and the word "from birth" has been shifted from place to place by judicial interpretation. The term "incurable disease," an addition by Yagnavalkya to Manu's toll of exclusions has given Courts no end of trouble. Is the standard of *incurability* to be measured from the point of view of Yagnavalkya or from that of the advanced bacilli expert of to-day? Whether recrudescence at stated intervals is a sign of curability or not? Are orthodox Hindus content to leave the law in its present state? I would far rather have Manu in its pristine purity than leave the law where we find it to-day. Move for the repeal of the Removal of Caste Disabilities Act if you can dare, and to abrogate judicial decisions passed by the Judicial Committee downwards; but do not be under the impression that you are serving religion or orthodoxy by leaving matters where they are.

Take again the Bill relating to the status of some of the female relations near and dear to us. Is it a serious argument to say that the laws are based on the theory of funeral oblations? The merest tyro in law knows that this is only a half truth. I would not waste ink upon proving this. The Mitakshara system of inheritance and succession is certainly not based solely on that principle. Here again I would draw the attention of the orthodox party to the conclusion reached by the Bombay High Court on the same materials. Would it be presumptuous on the part of the Legislature to try to bring the law into conformity with the views of these eminent Judges—views which reconcile natural love and affection with reason and law. I want the orthodox party to take note of the movement of the times. I am not against their endeavour to conserve all that is best in our traditions and civilisation; but I would warn them against attempts which tend to stop the current of the new life which is coming to us. Admiration, love and respect for the giants of old are not incompatible with respectful but firm demur to precepts and formulas which are unsuited to the conditions of life now around us. On one matter I join issue with them with all my strength. I am not interfering with the religion of the land in introducing these measures. It is a meaningless and puerile charge that is levelled against me. You do not touch religion in the least by giving your son's daughter a nearer place than to a distant Dayadi. Such a suggestion is preposterous. For all these reasons, I appeal to the leaders of the orthodox party—more specially to the men of sanctified lives and of clean habits who are responsible for "*The Hindu Message*"—to deeply ponder over the problems and to give their considered views.

I now turn to those who are generally in agreement with my views. It is characteristic of Madras life in these days that the lawyer element has retired to the back benches on matters of national importance. Time was when the legal profession monopolised the platform and guided all political movements. In other parts of India, they are still to the fore. Not that I discount the appearance of leaders from other walks of life, but I do feel regret that those belonging to my own profession whose forbears did so much to awaken the national conscience are not in the brunt of the battle. There are notable exceptions—but the rank and file are apathetic. May I ask them to take the lead at least in effecting legislative reform on the lines indicated by me? Would it be too much to ask of the lawyer in the city and in the mofussil to give a few hours to a dispassionate consideration of the bills now before the Legislative Assembly? It is not much of a sacrifice that I ask them to make. Already one of their class, Mr. Palaniandy, has while paying a left-handed compliment to me personally predicted their adhesion to my views—but it is not silent approbation that I stand in need of. I want my brethren to actively work. I would ask every bar association to give me their full and reasoned views. I want such associations to convene meetings of the people of the locality and to report to me and to the Government of India the resolutions passed at them. I would like to have a statement of the extent of the opposition to the measures manifested at such gatherings. May I count on such support from my brethren of the bar all over India?

The womenkind of India have shown splendid perseverance and capacity in recent times. Their message has cheered me up a great deal. The measures I have in contemplation would benefit them most. The one that I have introduced does not go far enough—but a beginning has to be made. When the ice is once broken the flow would be easy enough. I hope my sisters will not feel disappointed—I want them to back me up. I want them to rouse up their husbands, fathers and brothers. A heavy task lies in front of us. Any slackening of effort at this time would render further attempts in this direction impossible. My sisters must face the situation with a determination to carry the reform through successfully. Its inadequacy should not dishearten them. I take this opportunity to offer my respectful thanks to those European ladies who have worked with their Indian sisters in this matter.

Apart from the lawyer and the women-folk, there are a goodly number of thinkers and publicists who have shown keen sympathy with the work that I have begun. I am grateful to them for the encouragement they have given me. I want them to redouble their efforts.

In issuing this general appeal, I have not thought fit to offer explanations regarding the contents of the two bills. I am not wedded to the details. I know that the grouping of the relations may be improved upon and that as regards persons who had been excluded, some one class or other may still be placed beyond the pale of succession. These matters deserve attention from the layman as well as the lawyer. I would be grateful to helpful suggestions on these questions. What I am most keen about is that the underlying principle of the bills should receive general support from my brothers and sisters.

APPENDIX NO. I.

Exclusion From Inheritance Bill.

Notwithstanding any rule of Hindu Law or custom to the contrary, no person governed by the Hindu Law shall be excluded from inheritance or from a share in joint family property by reason only of any disease, deformity, physical or mental defect.

It shall apply to all provinces of India, except Bengal.

Statement of Objects And Reasons.

Certain classes of persons have been excluded from inheritance presumably on the ground that their present condition is due to sins in the former birth and that they are therefore not entitled to share in the patrimony. Without questioning the soundness of this reason of the rule, I am of opinion that in the times that we live in, such grounds of exclusion should not be allowed to deprive a person of temporal rights. These persons stand in greater need of assistance than their more favoured brethren who can earn their living. Public opinion has expressed itself strongly against the disability which the present state of the Hindu Law imposes on them.

My reason for excluding Bengal from the operation of the Act is based on the opposition which the motion for codifying Hindu Law met from the Bengal Representatives in the Legislative Assembly. It may be that the Members who spoke on that occasion only expressed their individual views and did not expound the collective opinion of that province. In that case the clause relating to the exclusion of Bengal may be modified in the Select Committee. If on the other hand Bengal is as orthodox as it has been represented to be, by seeking to apply the provisions of the Bill to that province, the passing of the measure so far as the other provinces are concerned may be jeopardised. This is my reason for excluding Bengal.

APPENDIX NO. II.

Hindu Law Amendment Bill-

Notwithstanding anything in the Hindu Law to the contrary, the estate of a Hindu, not held in coparcenary, shall in the absence of heirs down to brother's grandson, be inherited in the order by (1) the son's daughter, (2) the daughter's daughter, (3) sister's son, (4) sister, (5) step-sister, (6) step-sister's son, and (7) step-mother, and only on the failure of the above by the father's mother or other heirs coming after her under the Mitakshara law of the inheritance, provided that the female heirs succeeding as above shall take only such estate as a female heir would take under the ordinary Hindu Law. 2. Nothing herein contained shall affect any special family or local custom.

Reviews.

The Early Hours:—By Marmaduke Pickthall W. Collins Sons & Co., Ltd. London.

This is the latest prokuction of Mr. Pickthall, the editor of the *Bombay Chronicle*. It is the history of the Turkish Muslims life during the pre and post Revolutionary epochs. The author does not puzzle us with too much of plot, intrigue and behind the scene operations. It is a running commentary, a psychological study of the growing religious and national mentality of the young Turk. The author though a foreigner looks with great sympathy into the life of an Easterner and we are saying the utmost when we dub the book as a triumph of literary art and our respectful congratulations go to the learned author.

E. S. Sunda.

Man and Machine Power:—By Capt. J. W. Petaval, lecturer on the University Problem, Calcutta University, with a foreward by Sir Ashutosh.

This is a companion Volume to his first book '*Self Government and the Bread Problem*' and is an university publication. As the pioneer of Indian Polytechnical Institute Calcutta, Mr. Petaval is a known figure. He is not an enthusiast of factory industries and still less of machine labour. He is a co-operator head to foot and has the firm belief that co-operation would solve the poverty problem of India. In this book he raises the following points. Firstly education divorced from life is not always attractive ; if it is self supporting in the sense that if a student is given opportunities to earn and study at the same time it is the best form of education. Secondly disabled men from the war can be requisitioned as teachers and they could be employed in those branches they know best e.g., Sanitation works. The plan of the western factory system has failed because they produced when there was no demand. Mr. Petaval believes in the principle of beehive—producing only the necessaries. For labourers, space for gardening should be given and he should have free scope to raise his own food crop or vegetables. Again Vagrancy should be made a penal offence and the formation of *fermesecoles* boys schools under the management of retired experts where students can earn and read.

The book is made up of five lectures and the same thoughts recur in a variety of forms. Mr. Petaval has the missionary zeal for co-operation and his suggestions are really admirable. Any

practical step in the direction is sure to be welcomed and the Indian Polytechnic Association which he has started deserves all the encouragement. We wish god-speed to Petaval in his work and we shall be always happy to note the progress of the movement which he so sincerely advocates.

E. S. SUNDA.

Leo Tolstoy :—BY G. V. KRISHNA RAO, Ganesh and Co. Madras.

This is a small pamphlet of about 18 pages with appendix containing several statements of Leo Tolstoy. Mr. Krishna Rao could have taken greater pains to enlarge the book from the mass of materials that are available all over. But Mr. Subba Rao has done his best as a disciple of the hero he writes of by touching the cardinal points in Tolstoy's life and we heartily congratulate the author. The frontispiece is exceedingly good and the choice of the picture is well-made.

E. S. SUNDA.

Travancore of Today :—BY S. RAMANATHA IYER. F. S. Sc. M. R. A. S. Editor, Publicity, Madras.

This is a reprint in book form of the article contributed by the author to the Oriental Encyclopedia Published by the Ruby Home, Cocanada. Mr. Ramanatha Iyer is a retired servant of the state. He has collected enough material and the chapter entitled "Travancore in Transition" is of very great interest to us. Mr. Iyer's industry is of an abnormal kind. His collection of facts and authoritative quotations supporting his conclusions are seen in every page of his book. Mr. Iyer's work cannot be overestimated. We commend the book to every Travancorean who cares to know anything at all about his own country.

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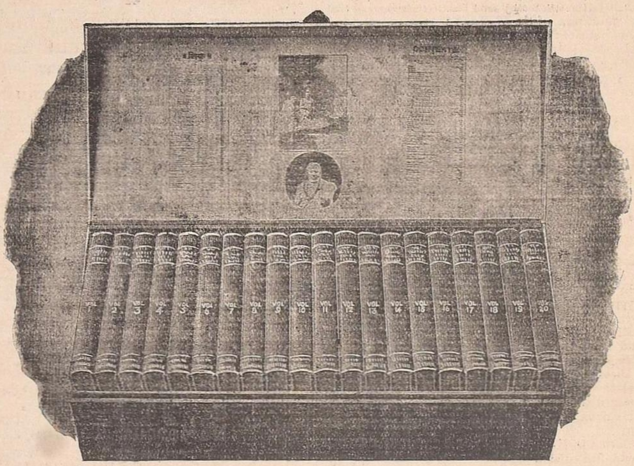

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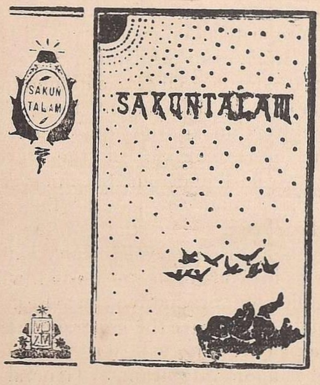

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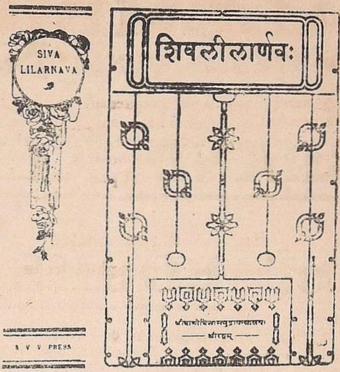

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